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readers of the "Home University Library." On the other hand, the volume reveals an intimate and long-standing acquaintance not only with the New Testament itself but also with the complex traditions about the same in the Fathers; it manifests alertness in literary criticism and fertility of resource in combining detached data; it is replete with incidental suggestions, as, for example, that in Philemon Paul requests that Onesimus be manumitted (p. 89), or that, when Paul went to Jerusalem to visit Peter, "the story he was interested to hear had even then more to do with that common apostolic witness of the resurrection appearances reproduced in 1 Cor. xv, 3-11, than with the sayings and doings of the ministry" (p. 154); and finally it displays a pioneer robustness in constructive work which is stimulating to American scholarship.

J. E. FRAME.

UNION THEOLOGICAL SEMINARY,
NEW YORK.

JESUS. GEORGE HOLLEY GILBERT. The Macmillan Co. 1912. Pp. xii, 321. \$1.35.

Dr. Gilbert has undertaken to write a life of Jesus which shall be at once critical and popular; which shall commend itself by the use of a sound historical method and by lucidity of presentation. That he was qualified by ripe scholarship and literary skill to perform this difficult task, his earlier works gave evidence. The present book surpasses them in grasp and in completeness, and is an important addition to the literature of the subject. It is likely to do valuable service in extending the knowledge of gospel criticism and its results among educated laymen. The introductory part dealing with the sources is of especial merit in this regard.

Dr. Gilbert's criticism and historical construction concern themselves simply with the Gospels. Their scope may be indicated by the following questions: What are the most trustworthy elements of these composite documents? and what may we learn from these elements about Jesus?

He assumes the validity of the criticism which has given the "two source" theory of the synoptics general acceptance among scholars. These older documents—the "Logia" (as, differing from most recent New Testament critics, he calls the collection of sayings used by Matthew and Luke) and Mark, he takes as the gospel in the Gospels. His supreme source is the Logia, which he calls "the fundamental Christian document," and the distinctive feature of his construction is the support found for his views in this document. The Jesus of whom the Logia informs us is the real Jesus.

The task which Dr. Gilbert set himself had rigid limits. It did not include historical questions underlying the oldest written sources of our Gospels and affecting their value. Such inquiries as Wellhausen and Harnack have made with regard to the genesis of the Logia (or Q), its relative age as compared with that of Mark, the evidences it gives of a modification of the words of Jesus—these were excluded by the author's aim.

In presenting the thoughts of Jesus he felt only at liberty to use the material given by the Gospels; and this he has done with admirable candor and great clearness. A broader presentation, giving Jesus' teaching in its connection with current Jewish thought, would have been more interesting; it was not called for by the important object for which the book was written.

The closing part of the book examines the statements made by the Gospels as to Jesus' birth, as to certain miraculous acts and events of his ministry, and his resurrection. The result reached is indicated by the title given to the section, "The Legendary Jesus."

One who admitted the soundness of Dr. Gilbert's criticism and accepted its result, might object, that regarding these stories as legends had not given him a different conception of Jesus. What was essential in his thought of Christ was not derived from accepting them as literally true, and was not lost when such acceptance became impossible.

EDWARD Y. HINCKS.

ANDOVER.

HISTORY OF RELIGIONS. I. China, Japan, Egypt, Babylonia, Assyria, India, Persia, Greece, Rome. GEORGE FOOT MOORE. International Theological Library. Charles Scribner's Sons. 1913. Pp. xiv, 637. \$2.50.

The International Theological Library, which has hitherto confined itself to Christianity, has made an advance into a wider field with its issue of the *History of Religions* by George Foot Moore; the first volume of which, excluding Judaism, Christianity, and Mohammedanism, embraces the religions of China, Japan, Egypt, Babylonia and Assyria, India, Persia, Greece, and Rome. A second volume will treat the three omitted here, and we may be permitted to hope that a later volume will take up the religions of uncivilized peoples, the historical *prius*, from the point of view of comparative religion, of the subject-matter here considered.

But for the present we may be thankful for what we have already received. Professor Moore's work is a marvel of condensation and lucid exposition. He appears to be at home in each of the many